THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (MARK 16: 17, 18).

No. 2, Vol. LXXXIV. Thursday, January 12, 1922. Price One Penny.

ANALYSIS OF THE ARTICLES OF FAITH.

DISCOURSE DELIVERED IN THE TABERNACLE, SALT LAKE CITY, NOVEMBER 20, 1921, BY PRESIDENT HEBER J. GRANT.

(Concluded from page 7).

"WE believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

We believe in the gift of tongues. What good could come from a belief in the gift of tongues and the interpretation thereof if God did not inspire men and women in the use of these gifts? I remember once sitting on this stand when I was one of the junior Apostles, and the man next to me pointed to the front row down here, and asked: "Do you notice the people on that front row?" "Of course I notice them," I replied. "Well," he said, "look at the fifth or sixth lady from the center aisle. What do you think of her?" "I think she has a very splendid, beautiful face, a saint-like face." He then said: "When I was a boy and was sometimes tempted to become sceptical and wild, I one day went out in the mountains near my father's sawmill, and the Lord Jesus Christ appeared to me—I had a vision; and when I came home, instead of going out to be wild and careless as I had intended to do, I had an entirely different spirit. In a fast meeting in the Fourteenth Ward, soon afterwards, the sister to whom I just called your attention got up and spoke by the gift of tongues. When she had finished another sister got up and gave the interpretation of the tongue. She said: "There is sitting in this audience to-day a young man who has recently returned from a trip in the mountains to the east of us, and that young man while in the mountains saw the Lord Jesus Christ. He is in this audience here to-day, and can

testify that the tongue is from God, that the interpretation is from Him, and that he did see the Lord Jesus Christ." I arose and bore witness that I had seen the Saviour."

When I was a little child I was playing on the floor during a Relief Society meeting where Aunt Eliza R. Snow, Aunt Zina D. Young, Aunt Em Wells, Grandma Whitney and others were present. Sister Eliza R. Snow, so I subsequently learned, blessed each of those good sisters by the gift of tongues, and also blessed me, and Zina D. Young gave the interpretation. The interpretation so far as I was concerned was that I should live to be an Apostle of the Lord in the Church of Christ again established upon the earth. And I remember when I was a young man, that time and time again my mother would say to me: "Heber, behave yourself, and some day you will be one of the Apostles." I used to laugh at her and say: "Every mother thinks her boy will be President of the United States or Governer of the State, or an Apostle, or something great. Get that idea out of your head. I haven't the least ambition in that line at all, mother. I would like to become wealthy; I would like to go to Congress; I would like to be anything on earth except something religious." I once had great faith in phrenology, and I had a Dr. Fowler feel my head, before mother told me this. He was reputed to be the greatest living phrenologist, and he told me there was no religion in my soul; that I had to have everything demonstrated. I suppose on that basis Dr. Fowler's idea was with reference to something supernatural. He said the biggest bump on my head was a practical bump, and I suppose he thought one who was practical did not believe in religion. When I was called to be an Apostle, my mother said: "My boy, haven't I told you, year after year, that if you behaved yourself and lived a good life, this is what would become of you?" "Yes, mother," I said, "but I never believed it. However, seeing that it has come, I will have to acknowledge that you told the truth." She asked: "Do you remember being in the home of William C. Staines, at the corner of Fifth East and South Temple street, playing on the floor, when you were a little boy, and we were having a Relief Society meeting?" "Yes, I remember very well," I replied. "Do you remember what was said?" "Yes, I remember there was a lot of things said; that Aunt Eliza R. Snow did a lot of talking, but I did not know what she was saying." "Do you remember she talked to you?" "Yes, but I don't remember a word." "No wonder you don't remember a word, because she was speaking by the gift of tongues, under the inspiration of the Lord. Do you remember what Aunt Zina said when she got through?" "Well, I remember just one thing—I remember distinctly that she promised me that some day I would be a big man." Mother said: "She promised you that you would be a big man in the Church of Christ, that you would be an Apostle of the Lord Jesus Christ." I said: "I did not get that into my head; the im-

pression I got was that I would grow big." But that promise made to me as a child was fulfilled years later.

Tell me that the tree of the Gospel of Jesus Christ does not have fruit upon it! Tell me that I as an individual have not reached out my hand and plucked the fruit and partaken of it! Just as well tell me that I do not know that I am standing here to-day! The panic of 1893 ruined me; I lost all that I had on earth, and thirty odd thousand dollars more. I kept on until I was ruined many times worse than thirty thousand dollars, and I worked, night after night and year after year, and could hardly earn enough to pay the interest on my debts. I came home one night after midnight, and my wife, who is now dead, was sitting up. She read me a lecture on breaking the laws of health, and ruining my health by working so much. She said: "You had better break what is known as the Word of Wisdom, you had better drink a little tea and coffee if you want to, than work the way you are doing." Then she stopped suddenly and commenced speaking in tongues. People say you cannot know things that are not demonstrated. Well, she was talking in an unknown tongue, yet I knew as well as I know that I live—and had that knowledge right while she was talking—that she was giving me a blessing in an unknown tongue. I sat there and wept for joy, that God was blessing me through my beloved wife. When she was through, she said: "Heber, the Lord has given you a blessing through me, but I haven't the interpretation; have you?" I said, "No." We knelt down and prayed to God for the interpretation, and He gave it to her. She said I should live to pay all my obligations, and should live to proclaim the Gospel of the Lord Jesus Christ in many lands and many climes. At that time I had never been on a mission; but since that time I have lifted my voice in the Hawaiian Islands, in the far-off land of Japan, in Canada, in Mexico, from Portland, Maine to Portland, Oregon, and from Maine to Florida in nearly every State of the Union of the United States, in England, Ireland, Scotland, Wales, Germany, France, Switzerland, Holland, Belgium, Italy, and in Norway, Sweden, and Denmark, testifying of my knowledge that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of the true and living God, that "Mormonism" so-called is in very deed the Gospel of life and salvation. I have realized absolutely a fulfillment of the promise made to me through my wife. I have lived to cancel those obligations, every one of them, and to proclaim this Gospel in many lands and in many climes. When my wife was speaking to me in tongues, I knew as well that she was giving me a blessing as I did after the interpretation was given. I knew it as well as I knew years ago, when Wilford Woodruff put his hand upon my head and blessed me while I was sick nigh unto death, and then held my hand, and said unto himself: "Too bad, too bad, too bad. This boy's father died young, and now he is

going to die younger than his father." I was only twenty-eight years of age; my father died at forty. I said to my wife: "Brother Woodruff held on to my hand, and said to himself: 'Too bad, too bad, this boy's father died young, and now he's going to die younger.' But I am not going to die; I am going to live. My mission on earth is not yet fulfilled, according to my patriarchal blessing." I knew that I did not have to die, and I said: "I will say to President Woodruff when I get well: 'The next time you think I am going to die, turn around and leave the house, and don't stand and hold my hand and say, 'Too bad, too bad.' You might discourage me." When I got well I went to President Woodruff's office and when I reminded him of the incident he acknowledged that the words I repeated were exactly what he said to himself. The Lord revealed to me that I was being blessed by my wife before I heard a word of the blessing. So our belief in Prophets Teachers, and Evangelists is not in vain; that belief has become an absolute knowledge.

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

"Oh," says one, "I don't believe a word of the Book of Mormon." It makes no difference whether other people believe the Book of Mormon to be the word of God or not. We believe it, and we have the testimony here of three men, on the fly leaf of the Book of Mormon, that an angel of God came down from heaven and brought and laid before their eyes the plates from which the Book of Mormon was translated, and that the voice of God declared to those men that the plates had been translated by the gift and power of God. They were told to bear witness of this, and it was in obedience to the commandment of God that they testified of these things. We have in addition the testimony of eight witnesses, on this fly-leaf, that Joseph Smith did have the plates, that he did allow them to handle the plates and gaze upon them, and they gave their names to the world, and they lie not: that Joseph did possess these plates, which had the appearance of gold; and they saw the engravings thereon, all of which had the appearance of ancient work, and of curious workmanship. So we have the testimony of twelve men to the fact of these plates being in existence, the record from which the Book of Mormon was translated by Joseph Smith, and we have to-day mountain upon mountain of evidence piled high from archaeological investigations, all going to prove the divinity of this book.

When I was courting my wife who blessed me by the gift of tongues, her cousin was living with her. The young man who was courting the cousin was not in the Church. He did not believe in prayer, and was ridiculing me one night about praying. "What is the good of praying?" he said; "why, your voice can't get outside of the house—you can't be heard." Of course we did not have any

"wireless" then, by which a little sound can travel in all four directions for thousands of miles, and be picked up by a million instruments if they are only "in tune." We did not have wireless telegraphy, or wireless telephones, or anything of that kind, so he felt quite safe in ridiculing me for believing in prayer by saying I could not be heard. But I told him God had answered my prayers, and I knew it, and I proposed to go on praying. He also ridiculed me for believing in the Book of Mormon, because it taught that the forefathers of the American Indians were skillful in the use of cement, and erected cement buildings. "Why, they did not know anything about cement in those times," he said. "The whole thing is a fraud." I told him God had given me a testimony in my heart and soul that this book was true. I believed it absolutely, and I expected to live to see the day when we would find that the forefathers of the American Indians did understand building with cement. Since that time there has been uncovered a monument down here in Mexico, which is 200 feet high, and as big as this whole block of ten acres! I guess they knew something about cement—with a ten-acre foundation, 200 feet high, built of cement; and from the top of this monument you overlook a valley were you see a mound here and a mound there, all around, and as they are uncovering the mounds, lo and behold they are cement dwellings. The first time I was ever entertained at dinner in a large private home in the great city of London, my host had also invited some newspaper men and some friends. Among others invited was a gentlemen who had been connected with the British legation in Constantinople. He had traveled extensively, and I spent nearly the entire evening conversing with him, because I thoroughly enjoyed listening to his descriptions of the lands he had visited. Among other things he said: "Mr. Grant, the last time I was in Canada, I came across the most inexplicable thing of my life. Away up in the northern wilds of the Dominion, among those heathen Indians, I found woven with beads the exact duplicate of patterns that I had seen in the Holy Land, woven in fabrics or what is known as oriental Holy Land rugs. I had never in all my travels in different parts of the world seen any of those patterns except in the Holy Land; and the idea of finding, away up among the North American Indians, in the northern part of Canada, the exact duplicates of Holy Land patterns, is the most inexplicable thing of my life." I said: "Why, that is easy." "Why so? These heathens never heard of Jerusalem." I asked, "Did you ever read the Book of Mormon?" "No." "I will send you a copy. The forefathers of the American Indians came from Jerusalem." "What?" he exclaimed, "that explains the inexplicable."

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

"We believe in the literal gathering of Israel and in the restora-

tion of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisical glory.

"We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, 'We believe all things, we hope all things;' we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.—Joseph Smith."

I see the time has more than expired. I intended to make some other remarks. Among other things it says here: "We believe in healings." I have already told of the healing of my little baby. I could stand here for hours and tell of the healings of individuals who have been given up to die. I thank God that I am able, at home and abroad, in public or in private, to bear witness to all the world that God has again spoken from the heavens, that Joseph Smith is a Prophet, that I know this by the revelations and power of God to me, and that so-called "Mormonism" is in very deed the Gospel of the Lord Jesus Christ, the plan of life and salvation. I pray, with all the fervor of my soul, that I, and that every individual who has a knowledge of the divinity of this work, may so live the Gospel that our lives may teach it to those who know not the truth; and this is my desire and prayer, and I ask it in the name of Jesus Christ. Amen.

POST-CHRISTMAS REFLECTIONS.

By C. Byron Whitney.

Last month was celebrated the birth of Jesus Christ, the Son of God. East and West the Christmas chimes rang out; church choirs sang sweet carols; the yule log burned upon the hearth, and men paused momentarily in life's grim struggle for wealth and power to exchange friendly greetings. If you had asked why this great celebration, people would have looked at you in surprise and exclaimed: "Surely you know? This is Christmas time."

And yet, of all who celebrated Christmas, even those who profess the Christian faith, how many actually associated Christmas Day with the true and beautiful story of the birth of the World's Redeemer? How many of them really believe that Jesus Christ is literally the Son of the Eternal Father? Many professed

believers in His divinity weakly concede that there is something rather common, not to say vulgar, in the idea of the Almighty being the Parent of an earthly child, through an earthly mother, especially a child in such "shockingly poor circumstances."

Such people do not have the high and holy conception of fatherhood and motherhood that our Heavenly Father meant we should have. They do not see the purity and virtue of things pure and virtuous; consequently they drag the holiest of God's eternal laws down to their own degraded level of thought and feeling. Some of them are women who have never had the courage to face the ordeal of maternity, and therefore have never experienced the sweet rapture of it. Some are men who have never stood in the presence of a virtuous motherhood event and felt the pervading presence of God himself. Some are believers in a creed that teaches the false doctrine that celibacy makes men and women more pure and holy in the sight of heaven; and others, for their own selfish convenience, prevent the natural working of the first great commandment of Deity. We must not denounce the mistaken ones; God will correct them in his own time, if they are honest and sincere in their belief; but he will not hold guiltless the moral coward who, by wilfully disdaining to recognize the holiness of earthly parenthood, dishonors his own father, casts reproach upon his own mother, and virtually apologises for his own entrance into mortal life.

If the birth control movement had been in vogue in the year A. D. 1, where would Christ have found a mother? And where among our modern "high social set" could He find a mother to-day? But, praise God, Jesus Christ, the Saviour of mankind, was born in a manger at Bethlehem of the Virgin Mary, and under the circumstances recorded in Holy Writ! And His Almighty Father recognized the glorious event by placing in the heavens, over the plains of Judea, a star to lead the wise men to the holy place, where they beheld the most wondrous and beautiful sight conceivable by mortal man—the infant Jesus sleeping upon the breast of his saintly mother. When he had grown to manhood He gathered about him the little children, saying to the stern disciples who tried to prevent their approach: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." The mother who bore him, He revered next to his Father in heaven. See him in that last hour, before the consummation of the supreme sacrifice, tenderly, lovingly placing her in the care of his most trusted friend, John the Beloved, and saying unto him: "Behold thy mother!"

"CHRIST revealed himself at first, and reveals himself always, to the simple who look at him with their natural eyes and are not sophisticated by purely speculative conceptions."—W. G. HORDER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JANUARY 12, 1922.

EDITORIAL:

WHY THANK THEM?

SOME things men say were better left unsaid. Some things men do were better left undone. No one will dispute these truisms. I use them simply to introduce what follows.

I shall never forget the queer feeling that came over me when, in a religious meeting on a certain occasion, I heard the presiding officer thank the congregation for their presence. I do not remember whether it was a conference, or a Sacrament meeting, or a gathering for some other purpose; nor does it matter. It was a meeting of Latter-day Saints, a worshiping assembly, and the people were thanked as though, in coming together to worship God, they were bestowing a blessing, instead of receiving one. The same thing has come under my observation several times since, and that is my main reason for referring to it here, in the hope that it will not take root and become a fixed custom with the Saints, as it might easily do if allowed to pass uncorrected. Better to nip it in the bud, lest it blossom and bear evil fruit. It is a commandment of God that his people shall "meet together often" —not to please their presiding officers, but to benefit themselves; and to thank them for honoring a divine behest, obedience to which invariably brings them a blessing, is a little superfluous, to say the least.

And to what ends does it logically lead? If the Lord's people are to be thanked for attending their Sabbath meetings, or their religious meetings at any time, why should they not be thanked for joining the Church, for having their sins remitted, and for receiving the gift of the Holy Ghost? Should a man or woman be thanked for receiving a blessing from God? As well thank them for saying their prayers, for fasting, keeping the Word of Wisdom, or going into the Temple to redeem their dead, as to thank them for coming together in their solemn assemblies, to be instructed in the ways of truth and righteousness, to partake of the Sacrament of the Lord's Supper, and enjoy the outpourings of the Holy Spirit.

I can see some consistency in thanking strangers, or those upon whom the Church has no particular claim, for a courteous and respectful hearing, or a kind and hospitable accommodation.

Every missionary can appreciate acts of this nature, and feel genuinely grateful therefor. And deeds of kindness done by members of the Church should also be acknowledged in like manner. To commend the Saints for their faithfulness, is always in order and is perfectly right and proper. But to thank them for keeping a commandment of God is incongruous, out of harmony with "the eternal fitness of things."

Of course it is all well meant, and designed to encourage the people to do their duty. The motive is undoubtedly good, but what of the effects? Why does the Church have so many weak-kneed members? Why do we find among the staunch and true, who stay with the Church whatever befalls, so many who "fly the track" at the least provocation, having such weak and brittle faith that they go all to pieces over every little trial that comes their way? Is it not partly due to the fact that they have been coddled and carried so much that they have had no chance to develop real spiritual strength, and consequently are unable to stand alone?

I believe in commendation to a wholesome degree. Every machine needs lubricating at times, and honest praise for meritorious performance is the oil of gladness on the over-heated axle of human endeavor. But it can be overdone, and the object in view, however worthy, thwarted. "Blame is safer than praise," says Emerson; and it certainly is when one is over-praised. "Stand by the rack, hay or no hay," is a homely but expressive sentiment that every Latter-day Saint should cultivate. Those who are thanked for serving the Lord are apt to imbibe the notion that the Lord cannot get along without them, and that they did the Church a great service when they joined it. If slighted by one of its members, and especially by one of its officers, they hold the entire body responsible for the affront, and straightway "get even" with the Church by leaving it, by casting themselves adrift and making shipwreck of what little faith they have. It's an odd way of getting even.

The Lord says He will have a tried people, and only those who endure to the end will be saved. What then will become of those whose faith is so easily shattered? How will they stand the trying day? And if they fail to pull through successfully how much of the responsibility for their failure will rest upon those who pampered them and caused them to feel that they were conferring a favor upon their Maker when they did the things He commanded them to do for their own eternal welfare?

O. F. W.

We never know for what God is preparing us in His schools, for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott.

SIGNAL RECOGNITION OF BOTH SCHOLARSHIP AND FAITH.

In addition to the many well-deserved honors heretofore conferred upon Dr. John A. Widtsoe, of the Council of the Twelve, and former President of the University of Utah, that of membership in another learned body of international fame and influence has recently come to him. A few days ago the worthy Doctor was officially informed of his election as a member of the Victoria Institute, otherwise known as the Philosophical Society of Great Britain.

This great organization is unique in certain conditions attaching to membership, prominent among which is the restriction, as set forth in its constitution, "that only such as are professedly Christians are entitled to become members." Needless to say only those of high and recognized ability in science, philosophy, and letters are admitted to this learned body; but all such scholastic attainments are insufficient if the applicant is not of genuine Christian belief, profession and practice.

One of the objects of the Institute and its work is thus specified in its official publication: "To investigate fully and impartially the most important questions of Philosophy and Science, but more especially those that bear upon the great truths revealed in Holy Scripture; with the view of reconciling any apparent discrepancies between Christianity and Science." And further: "To examine and discuss all supposed scientific results with reference to final causes, and the more comprehensive and fundamental principles of Philosophy proper, based upon faith in the existence of one Eternal God, who, in His wisdom, created all things very good."

Dr. Widtsoe is the second Utah scientist to be honored with membership in this august body. His associate in the Council of the Twelve, Dr. James E. Talmage, is a life member of the Institute, and his membership dates from 1899. Dr. Talmage has participated in the proceedings of the Institute in past years, on occasions of his attendance at the sessions which are held at the headquarters in London.

The President of the Victoria Institute is the Lord Chancellor of England, and for many years its Patron or Honorary President has been the reigning sovereign of Great Britain.

It is interesting to note that while some uninformed people have shown their lamentable ignorance by saying that the Latter-day Saints are not Christians, the great Victorian Institute has welcomed to its ranks men of prominence amongst our people, though all save those of Christian belief are debarred. With a full measure of respectful regard for the great Victoria Institute, or Philosophical Society of Great Britain, we feel that in honoring such men as are named herein the organization is reaping honor

for itself. It is a fact of no small significance that two Apostles of the Lord Jesus Christ have place in this august body of specifically Christian profession and character.—Editorial in *Deseret News*, December 15th, 1921.

SPECIAL CONFERENCE IN LONDON.

A SPECIAL conference was held at "Deseret," Thursday, December 29th, 1921, beginning at 8 p.m. President Orson F. Whitney and Secretary James Wotherspoon were in attendance from Liverpool. There were approximately one hundred and fifty persons present, including thirty investigators. President Whitney conducted the proceedings, which began with singing, "Redeemer of Israel," after which the invocation was offered by Elder James I. May. Singing, "As the dews from heaven distilling."

President Whitney outlined the purpose of the meeting, announcing the honorable release of President James Arno Kirkham, and the appointment of his successor, Bishop Herbert Savage, as President of the London conference. He explained the principles of Church government, and the mode of selecting officers and filling vacancies in the Church.

President Kirkham then addressed the congregation, expressing the joy he felt at the thought of going home, a joy mingled with regret at having to sever associations formed during his missionary labors. Nothing had ever given him more happiness than his work in the mission field. It had increased his respect for authority, his reverence for the Priesthood, and his love for home and parents; it had given him a higher standard of judgment as to what constitutes true manhood. He had learned to realize how empty life would be without a knowledge of God, and felt grateful for the understanding of the Gospel he had been able to acquire. He exhorted the saints to uphold and sustain his successor, and appealed to them to be united in the service of the Lord.

President Savage spoke of his love for Brother Kirkham and his appreciation of the work that he had done. He voiced the sentiments of the whole congregation in saying that his departure would be a loss felt by all. In undertaking to fill the position of conference president, the speaker said he did so with fear and trembling, yet with the assurance that the Lord would qualify him for the task. He realized that it was not "Brother Savage's conference," but the Lord's, and he besought the faith and prayers of the saints that a feeling of charity and unity might always exist among them.

President Whitney now presented the names of Elders Kirkham and Savage, and the action releasing the one and appointing the other was sustained by a unanimous vote. The release of Elder

Harold Harper Bennett, as Clerk of the London conference, and that of Elder James Ira May, as a traveling Elder therein, were also announced and passed upon in like manner. Both these brethren were to be transferred to other fields of labor. Elder Horace W. Shurtleff was appointed and sustained as the new clerk of the conference.

Elder Wotherspoon, having been introduced, addressed the congregation. The Spirit manifest in the meeting bore testimony, he said, to the good work that was being done here. No matter what changes occur, those who are working for the Lord and keeping his commandments are always contented and satisfied. "Mormonism is good sense," as all could prove for themselves by living it. Those who pay their tithing, say their prayers, partake of the Sacrament regularly, and honor the authority of the Priesthood never apostatize. Elder Wotherspoon admonished his hearers to place themselves in a position to be used for the furtherance of the good cause.

President Whitney was the closing speaker. This is God's work, he declared, in beginning his remarks, and men are but instruments in the hands of Him who will yet say: "I have trodden the winepress alone." The Latter-day Saints have a mighty mission: they are the bearers of the Priesthood and the preachers of the Gospel; their mission is to gather Israel and do a special work to prepare for the glorious coming of the Lord. But they are not the only people whom the Lord is using to accomplish his purposes. All nations, without knowing it, are playing into the hands of the God of Israel, who is engineering this great Latter-day Work. Even the acts of Satan are overruled to subserve the designs of Deity. The speaker quoted President Lorenzo Snow as having said, on becoming the head of the Church: "I do not wish this to be known as Lorenzo Snow's administration, but as God's administration through Lorenzo Snow." We should all have that same feeling, said President Whitney, when we are called to any position in the Church. This is God's work, not man's, though some connected with it do not sense the fact in full. When Joseph Smith died, many died with him—died spiritually, and refused to follow his successor, Brigham Young. They were converted to Joseph Smith, but not to Jesus Christ, who had chosen Brigham to succeed Joseph. In like manner some are converted now to the Elders who bring them the Gospel, and when those Elders depart, they lose their faith and fall away. The true Latter-day Saint stays with the Church, and continues active in the work, no matter who directs or presides, no matter what becomes of the man or men who brought to them the Gospel. This Church does not belong to any man, nor to any family. It is Christ's Church, and has Christ for its foundation.

The congregation sang "The Spirit of God like a fire is burning,"

and the conference then adjourned, President William T. Hawkes, of the North London branch, pronouncing the benediction.

HAROLD HARPER BENNETT, Clerk.

CONFERENCES OF THE BRITISH MISSION.

THE following are the names and addresses of the conferences of the British Mission:

Birmingham: Edgar W. Jeffery, 23 Booth Street, Handsworth, Birmingham.

Bristol: David N. Low, 6 St. Luke Place, Cheltenham.

Hull: George Osmond Hyde, 4 Myrtle Villas, Victor Street, Holderness Road, Hull.

Irish: Benjamin R. Birchall, "Drummany," Stilorgan Park, Blackrock, Co. Dublin, Ireland.

Leeds: Harry S. Stoker, 28 Farcliffe Road, Manningham, Bradford.

Liverpool: Wilford O. Woodruff, 32 Alma Street, Blackburn.

London: Herbert Savage, Deseret, 152 High Road, South Tottenham, London, N., 15.

Manchester: Leo V. Worsley, 146 Heald Place, Platt Lane, Rusholme, Manchester.

Newcastle: Osmond C. Crowther, 40 The Avenue, Sunderland.

Norwich: William H. Wilson, 58 Grapes Hill, Norwich.

Nottingham: Harold E. Brough, 84 Robin Hood Chase, Nottingham.

Scottish: William Little, 5 Kenning Street, C/o. Kennedy, Glasgow, S. S., Scotland.

Sheffield: William M. Cox, 36 Abbeydale Road, South, Millhouses, Sheffield.

Welsh: Fred. R. Morgan, 39 Plantagenet Street, Riverside, Cardiff.

NEED OF A TRUE REVIVAL.

ADDRESSING a meeting of the Liverpool Auxiliary of the World's Evangelical Alliance, held at the Church House, Liverpool, on Monday, the 2nd instant, Mr. George Downie, who presided, said we must go forward into the New Year determined to overcome difficulties. We must also be witnesses for Christ and imitate the Christian Scientists, 80 per cent. of whom, he understood, were engaged in propagating their belief. The Bishop of Liverpool deplored the apathy and indifference of professing Christians. He thought that there was a real heart hunger for vital Christianity. In order to have a true revival we must imitate the early Christians in five respects: (1) They had faith in the Holy Spirit and waited

in prayer. (2) They were obedient and lived up to the light they had, ready to do God's will. (3) They had love one to another. (4) They were united, with one accord in one place. (5) They had the spirit of prayer, without which we could do nothing. When these conditions were fulfilled we might expect a revival of true religion.

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at "Deseret," London conference, December 29th, 1921, at which one candidate was baptized by Elder James I. May and confirmed by President Orson F. Whitney.

Work Among the Armenians.—Elder Joseph W. Booth, writing from Aleppo, Syria, under date of December 19th, 1921, says that he has succeeded in getting all the saints away from Aintab, where they were in danger of being massacred by the Turks, and comfortably housed at Aleppo, where he has organized them into a branch. General De Lamathe, of the French Army, kindly assisted him in issuing all the passports necessary (fifty-three in number), and incidentally spoke highly of our people and their relief work, and especially of the late General Richard W. Young, of whom he had heard.

Gratifying Report from Ireland.—President Benjamin R. Birchall, in reporting the Irish conference, says the past year has been a very successful one for the Saints in Ireland. "We have not added largely to our numbers," he says, "but we have made great progress in living the Gospel. The Saints have manifested as never before—at least as far as I know—a desire to keep the commandments of the Lord, and to do good to their fellow-men. There has been a marked increase in our tithing. In Belfast, the Elders have labored diligently, and have done an excellent work, not only in promulgating the Gospel, but in looking after the flock entrusted to their care. I cannot speak too highly of the splendid, faithful, unselfish work done by the missionaries."

Contribution to the Irish Conference.—A few days ago President Whitney received a letter from Mr. Luke Cosgrave, of Salt Lake City, one of Utah's veteran actors, who has delighted large audiences in many of the leading theatres of America with his skillful interpretation of Shakesperean and other dramatic characters. The following is an extract from Mr. Cosgrave's letter: "My dear Mr. Whitney,—Just a word to thank you for your fine letter to me in October. We have received word of Ireland's freedom. I am overjoyed, and can only say it is fine to know you have so much of Erin's destiny in your hands, because I

believe that liberty is something to be learned as well as something to be acquired. I could say much more on this subject, but will content myself by making my little Christmas offering (five dollars) for the Irish conference. Please don't forget, when you go to the Emerald Isle, that you are the first Apostle to step on the soil of a free Ireland since Saint Patrick."

Special Priesthood Meeting.—A special priesthood meeting was held at "Deseret," South Tottenham, London, December 30th, 1921. There were in attendance: President Orson F. Whitney, Secretary James Wotherspoon, President Herbert Savage, ex-President James Arno Kirkham, all the traveling Elders of the London conference, Elders Claudius W. Hinckley, Manchester conference, and Clyde Romney and Osmond O. Jorgensen of the Scottish conference. After singing and prayer, Elder James Ira May addressed the meeting. Said the greatest joy is found in the service of the Lord. Exhorted the missionaries to be diligent, considerate, and charitable. President Whitney delivered an address full of splendid counsel. Those holding the priesthood, he said, should be of all men the most exemplary. A man called of God to an office in the Church should receive not only the vote of the people, but their whole-hearted support as well. Elder Wotherspoon admonished the Elders to show proper respect to those in authority. No man, he said, can rebel against the Priesthood and succeed. Brief remarks were made by Presidents Savage and Kirkham, after which the "Doxology" was sung, and the meeting closed with prayer by Elder Harold H. Bennett. Elder Savage was then set apart as President of the London conference, by President Orson F. Whitney, and Elder James Wotherspoon officiated in the setting apart of Elder Horace W. Shurtleff as clerk of the conference.

Socials.—A very successful holiday social was held in Lowestoft meeting-hall, December 27th, 1921, under the auspices of the M. I. A. An enjoyable program, consisting of musical numbers, recitations and games, was rendered. There was a goodly number of people present, including President William H. Wilson, Elders Barnes, Crowther, Coulam, Peterson, Blood and Allen.

A very successful social was given by the Carlisle branch, Newcastle conference, December 24th, 1921. The hall was beautifully decorated, and a large Christmas tree held a small token for each person present. A delicious supper was served and an interesting program rendered, after which all took part in a variety of games.

A combined concert and social was given by the Shildon branch Sunday-school, December 27th, 1921. Delicious refreshments were served at 5:30. The concert commenced at 6:30. Appropriate costumes were provided by the Sunday-school teachers for each of the

participants. It was a grand success, and much credit is due both the instructors and the children.

The Darlington branch gave a very successful social on December 28th, 1921. Refreshments were served, after which a carefully-prepared program, consisting of songs, recitations, and games, was enjoyed by the large assembly of saints and friends.

IF WE COULD SEE.

If we could see beyond to-day
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond to-day,
As God doth know,
Why dearest treasures pass away
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright!
Some day life's wrongs will be made right—
Faith tells me so.

If we could see! If we could know!
We often say.
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er;
Trust and obey.

CONTENTS:

Analysis of the Articles of Faith	17	Special Conference in London...	27
Post-Christmas Reflections ...	22	Conferences of the British Mission	29
Editorial: Why Thank Them?...	24	Need of a True Revival	29
Signal Recognition of Scholarship and Faith...	26	From the Mission Field	30
		Poetry: If We Could See ...	32

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE,

LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.